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words, when he must have known that Italian was the only tongue fit for music. Yet it was remarked that no one ever heard him speak ill of others. His enemies, the figures of his delusion, were vaguely denounced in many dronings, but they remained in dark shadows and were unnamed. When Voltaire paid his famous last visit to the capital (1778), some one thought of paying court to Rousseau by making a mock of the triumphal reception of the old warrior, but Rousseau harshly checked the detractor. . . . He was extremely poor these last eight years of his life. He seems to have drawn the pension which George III had settled on him, for not more than one year. We do not know why he refused to receive it afterwards. A well-meaning friend, when the arrears amounted to between six and seven thousand francs, applied for it on his behalf, and a draft for the money was sent. Rousseau gave the offender a vigorous rebuke for meddling in affairs that did not concern him, and the draft was destroyed. Other attempts to induce him to draw this money failed equally. Yet he had only about fifty pounds a year to live on, together with the modest amount he earned by copying music.

"The sting of indigence began to make itself felt towards 1777. His health became worse, and he could not work. Theresa was waxing old and could no longer attend to the small cares of the household. More than one person offered them shelter and provision, and the old distractions as to a home in which to end his days began once again. At length M. Girardin prevailed upon him to come and live at Ermenonville, one of his estates about twenty miles from Paris. A dense cloud of obscure misery hangs over the last months of this forlorn existence. No tragedy had ever a fifth act so squalid. Theresa's character seems to have developed into something truly bestial. Rousseau's terrors of the designs of his enemies returned with great violence. He thought he was imprisoned, and he knew that he had no means of escape. One day (July 2, 1778), suddenly, and without a single warning symptom, all drew to an end; the sensations which had been the ruling part of his life were affected by pleasure and pain no more, the dusky phantoms all vanished into space. The surgeons reported that the cause of his death was apoplexy, but a suspicion has haunted the world ever since that he destroyed himself by a pistol shot. We cannot tell. There is no inherent improbability in the fact of his having committed suicide. In the New Héloïsa he had thrown the conditions which justified self-destruction into a distinct formula. Fifteen years before he had declared that his own case fell within the conditions which he had described, and that he was meditating action. Only seven years before he had implied that a man had the right to deliver himself of the burden of his own life, if its miseries were intolerable and irremediable. This, however, counts for nothing in the absence of some kind of positive evidence, and of that there is just enough to leave the manner of his end a little doubtful. Once more, we cannot tell.

"By the serene moonrise of a summer night, his body was put under ground on an island in the midst of a small lake, where poplars throw shadows over the still water, silently figuring the destiny of mortals. Here it remained for sixteen years. Then amid the roar of cannon, the crash of trumpet and drum, and the wild acclamations of a populace gone mad in exultation, terror, fury, it was ordered that the poor dust should be transported to the national temple of great men."

#### V.—MISCELLANEOUS.

*Erster Nachtrag zur Bibliographie des modernen Hypnotismus.* MAX DES-SOIR. Berlin, 1890. pp. 44.

The excellent bibliography published by this author in 1888 here re-

ceives a supplement carrying the literature up to May, 1890. This record of two years work contains no fewer than 382 references,—certainly an enormous, not to say an alarming increase. The plan of arrangement is precisely the same as that followed in the original bibliography. France still leads in the number of contributions, but Germany is not far behind. Thirteen languages and 113 periodicals (47 of them new ones) are represented in the bibliography. The author certainly deserves gratitude and credit for the able execution of a rather unpleasant task.

J. J.

*Laura Bridgman; Erziehung einer Taubstumm-Blinden.* Prof. W. JERUSALEM. Wien, 1890. pp. 76.

There has not, it appears, been any adequate account of Laura Bridgeman in German till the publication of this study. On the basis of Dr. Howe's reports and all the important publications concerning his pupil and his method of educating her, Prof. Jerusalem reviews her early life, her education, her sense perceptions, speech, thought, feelings and dreams, and also adds matter relating to other similar cases. Though we have now at length a reprint of Dr. Howe's Reports, besides Mrs. Lamson's book and other less important literature accessible in English, Prof. Jerusalem's pamphlet probably furnishes the matter of immediate interest to psychology and pedagogy in the most convenient compass.

*Epitomes of Three Sciences.* The Open Court Publishing Company, 169 LaSalle street, Chicago, 1890. pp. 139.

This little volume gives a bird's-eye view of the present state of things in Comparative Philology, Scientific Psychology, and Old Testament History. The authors are Prof. H. Oldenberg of Kiel, Prof. Joseph Jastrow of the University of Wisconsin, and Prof. C. H. Cornill of Königsberg. The epitomes, (which have previously appeared in the *Open Court* and part of them also in German publications), were written from the scientific standpoint. They are here gathered for the contribution that they may make to questions of philosophy and religion, perhaps especially to the detheologized kind which the *Open Court* represents. The epitome of Scientific Psychology, though made by a writer uncommonly well equipped for such work, suffers from the vast variety of matter to be epitomized.

*The Monist.* Vol. I, No. 1, October, 1890. A quarterly magazine published by the Open Court Publishing Company, Chicago. Yearly subscription \$2.00, single numbers fifty cents.

The monistic tendency of modern philosophical, religious, and scientific thought has an able representative in this new quarterly. The journal's standpoint is expressed in the following sentence from its announcement. "The thinkers of mankind, whatever may be their philosophical or religious views, are working, every one in his own province, at one and the same great problem, which is a unitary conception of the world, free from contradictions and based upon the facts of life." Its aim is to present "the best, the maturest, and the most progressive work of human thought at present carried on in both hemispheres." The table of contents of the first number shows an array of distinguished names—Romanes, Binet, Cope, Mach, Carus, Dessoir, Salter. In addition to contributions by the writers mentioned, the number contains literary correspondence from France by Lucien Arreat, an account of the instruction in philosophy in a number of leading American Universities, and critical reviews of philosophical literature. One or two of the articles are practically restatements of matter already once published, but in each case the matter is of sufficient value to be